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ABSTRACT

In 1998, the Tulsa (Oklahoma) Metropolitan Ministry's Task Force on Religious Understanding, in partnership with the National Conference for Community and Justice, the Jewish Federation of Tulsa, and three local universities, began planning an interfaith study abroad experience in Israel for adult learners within the Christian, Jewish, and Muslim faith traditions. The planning committee envisioned an experience that would provide opportunities for exploration of the social, cultural, and religious symbols associated with the three faith traditions. The narrative of adult transformative learning became central to the study as a result of observing participants (n=45) in pre-trip meetings and during the actual study abroad trip. Group members participated in five mandatory pre-departure study sessions designed to educate members about the spiritual traditions and religious beliefs of the three faiths, as well as the political issues tied to these faith traditions. While in Israel, additional study sessions were conducted by spiritual leaders of the Islamic, Jewish, and Christian faiths. The group was administered three Likert scales in a pre-trip-post-trip format. Findings revealed that interfaith trialogue is an effective means of bringing about religious understanding. The narrative dimension of the trip was the most insightful because each person's faith tradition was challenged during the experience. The dialogue with others and the trialogue among the group members was not a linear process, but rather an incremental process of transformative learning. An opinion questionnaire is attached. (Contains 31 references.) (BT)

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DEVELOPING AN INTERFAITH TRIALOGUE: CREATING MULTI-CULTURAL STUDY ABROAD EXPERIENCES THAT ENHANCE A COMMUNITY'S UNDERSTANDING AND AWARENESS OF THE CHRISTIAN, JEWISH, AND MUSLIM FAITH TRADITIONS THROUGH THE NARRATIVE DIMENSIONS OF TRANSFORMATIVE LEARNING

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Developing an Interfaith Trialogue: Creating Study Abroad Experiences that Enhance a Community's Understanding and Awareness of the Christian, Jewish, and Faith Traditions through the Narrative Dimensions of Transformative Learning

Prior to the events of September 11, 2001, community and religious organizations across America have been engaged in interfaith dialogue to not only educate for religious and spiritual identity, but also to engender respect for others (Smith, 1996). Tulsa Metropolitan Ministries (TMM), of Tulsa, Oklahoma, has been dedicated to engendering respect, understanding, and awareness of Christian, Jewish, and Muslim faith traditions by supporting trialogue experiences and programs throughout the Tulsa metropolitan community. In 1998, the Tulsa Metropolitan Ministry's Task Force on Religious Understanding, in partnership with the National Conference for Community and Justice (NCCJ), the Jewish Federation of Tulsa, and three local Universities, began planning an interfaith study abroad experience in Israel for adult learners within the Christian, Jewish, and Muslim faith traditions. The planning committee envisioned an experience that would provide opportunities for exploration of the social, cultural, and

religious symbols associated with the three faith traditions. In addition, priority was placed on creating "the proper context in which one [could] experience the stimulation and support of study with others, develop the tools for deeper inquiry into the [faith] traditions, and cultivate new understandings" (Boys & Lee, 1996, p. 423). Throughout the planning process, attention was given to the spiritual dimensions of adult learning and development. The narrative nature of adult transformative learning became central to this study as a result of observing participants in pre-trip meetings and during the actual study abroad trip.

Study Abroad

Travel, for the purpose of learning, is not a new concept in the field of adult education. The vacation community of Lake Chautauqua provided "a model of education, religious instruction, and recreational pursuits within a residential environment" (Reghenzani, 1991, p. 2). Chautauqua not only provided a link between formal study, personal development, spiritual renewal, and travel, but it also provided the field of adult education with formal roots in the concept of study abroad programs (Sanders & Morgan, 2000).

Colleges, universities, and communities are playing an important role in addressing the needs associated with globalization (Sanders & Morgan, 2000), and are increasingly "more cognizant of their responsibility" to maintain a world-class citizenry (Yantis, 1990, p. 27).

> By internationalizing the curriculum, [colleges and universities] are aiming at developing a learned, rather than trained society that is educated, aware, productive and adaptive. Therefore, international education, in today's increasingly interdependent world, is at the threshold of becoming an integral part of the institutional mission. (Reghenzani, 1991, p. 15-16)

Combining college and university missions with the missions of community organizations was a critical component to the success of the trip to Israel and, in deed, to the success of this study. The interfaith community recognized the role that personnel from universities could play. By integrating students, faculty, and community members at large, the organizers created a unique adult learning environment that went beyond age, gender, ethnicity, and race. Perhaps, the one thing that best described our group was written on huge cards and placed in the windows of the bus so we could recognize which bus to board when we arrived in Israel. It read "Tulsa Interfaith Group". It became the identity of the entire group, regardless of faith tradition.

Today, one can find a variety of travel and study programs as diverse as one's imagination, and pocket book. Organizations, institutions, and associations, in a spirit of mutual collaboration, are providing learning vacations of every kind: "practical, professional, civic, and spiritual" (Gross, 1988, p. 1). The new millennium brings with it an acknowledgement and realization of the "age of globalization"; connecting people and nations politically, economically, technologically, spiritually, and culturally (Naisbitt & Aburdene, 1991, p. 23).

The study abroad program to Israel provided opportunities for participants to experience, first hand, life in a war torn country. Participants were able to gain an understanding of a people and a culture, "to come into contact with different political and ethical concepts and expectations, and to confront a whole range of relationships never before encountered in the homeland" (Fugate, 1987, p. 14). For those who embraced the issues associated with the profound culture shock of life in a country riddled with strife, the trip was seen as an opportunity for personal growth and development (Fugate, 1987; Gorden, 1992). Those participants also acknowledged a growing spiritual hunger and search for meaning that exists in today's world (Merriam and Heuer, 1996).

That spiritual dimension of the trip seemed rooted in the developmental level of each participant.

Spiritual Dimension of Adult Development

Spirituality is not a simple concept; it can be thought of as an "awareness of something greater than ourselves, a sense that we are connected to all human beings and to all creation" (English & Gillen, 2000, p. 1). Although there are a variety of ways to define spirituality, it is often viewed as an individual's quest to find meaning in his/her life (Van Ness, 1996). This search often involves a multitude of experiences rather than one experiential state.

One's religion, on the other hand, is based on a doctrine and/or organized sets of principles known to and followed by a group. It is the influence of one's faith community that affects not only who he or she is, but also how he or she will engage with others and the world (Vogel, 2000). Regardless of the faith tradition, the metaphors, stories, songs, and rituals inform how one understands "gift and obligation, gratitude and service, hope and fear, trust and shame, love and punishment" (Vogel, 2000, p. 18). The particular faith tradition one belongs to shapes one's life

experiences, often closing one's mind to even consider engaging in dialogue to bring about a sense of religious understanding for faith traditions other than one's own. "The stories and rituals of our families and faith communities have helped us become who we are as persons" (Vogel, 2000, p.17). That sense of identity that belonging to a particular religion brings to an individual if often the vary thing that hampers one's involvement in an organization such as Tulsa Metropolitan Ministry. The study abroad trip challenged each individual participant to go beyond his/her religious affiliations and, in a sense, get in touch with his/her spiritual self.

It is the spiritual self of an individual that participates and interacts within the world socially, politically, and economically. The participants' immersion into the world of Israel speaks to the very core of the spiritual dimension of adult development (Harris, 1996). This spiritual development often shapes the storied nature of our lives; and it is through the retelling of these stories that people develop and maintain faith traditions from generation to generation. It is through the narrative nature of story telling that transformative learning takes place on this spiritual plane (Rossiter, 1999). Dirkx (1998) says "that transformative learning

goes beyond the ego-based, rational approach that relies on words to communicate ideas to an extrarational, soul-based learning that emphasizes feelings and images" (Baumgartner, 2001, p. 18). This integration of spirituality and learning is at the heart of the transformative learning that was experienced by many of the participants during and after the interfaith trip to Israel.

Narrative Dimensions of Transformative Learning

Experiencing the three faith traditions amid the backdrop of a country [Israel] seeped in social, political, economic, and religious strife affected each individual and challenged the way each perceived, understood, and felt about his/her own faith traditions. It was an experience of self-examination and, for some, emancipation. The educational value of the Israel study abroad program primarily occurred in the affective, social, and spiritual dimensions of transformative learning, which include values clarification, attitude change, personal development, and social maturity (Habermas, 1971; Immelman & Schmeider, 1998; Taylor, 1998). "Transformative learning attempts to explain how expectations, framed within cultural and psychological assumptions and presuppositions, directly influence the meaning

derived from experience" (Taylor, 1998, p. 6). It is a "comprehensive and complex description of how learners construe, validate, and reformulate the meaning of their experience" (Cranton, 1994, p. 22). The impact of experience on an individual's culturally and psychologically defined meaning structures can create "a structural reorganization in the way that a person looks at himself and his relationships" (Mezirow, 1978, p. 162). Changes in the way an individual views him or herself, in and within his/her world, is the result of meaning structure reorganization or what Mezirow (1981) also refers to as emancipatory action (Cranton, 1994). The reorganization or changes to meaning structures that are acquired by adults throughout a lifetime, are explained through the process of transformative learning (Taylor, 1998; Imel, 1998). "The transformational learning process is intuitive, holistic, and contextually based" (Baumgartner, 2001, p. 17).

Traditionally, transformative learning is considered a concept of cognition that is a "comprehensive and complex description of how learners construe, validate, and reformulate the meaning of their experience" (Cranton, 1994, p. 22). Through the concept of narratives, however, one gains a more clear

understanding of not only transformative learning theory, but also of the depth and breath of the transformative learning process (Brooks & Clark, 2001).

When human beings identify themselves it is usually in terms of occupation, specific role, or experience in life. However, as individuals elaborate, stories are revealed to bring "feelings, context, and value" to one's life as well as providing meaning to life's experiences "through a process of developing narratives" (Brooks & Clark, 2001, p. 65). Narrative learning occurs when new narratives are constructed or existing narratives are reconstructed in order to provide meaning and value to new experiences or information. Narrative learning, as a process, "1) moves from past to future; 2) spans the psychological, social, cultural, and historical dimensions in content and form; and 3) includes cognitive, affective, spiritual, and somatic dimensions" (Brooks & Clark, 2001, p. 65).

The narrative learning that each participant had the opportunity to experience was shaped his/her willingness to expose his/herself to information and stories that conflicted with his/her faith traditions. That willingness was stimulated by the common ground of the three faith traditions. Some took comfort in the idea

that all three faith traditions claim to be descendants of Abraham. That idea was reinforced by the concept that "Judaism, Christianity, and Islam do constitute the Monotheistic family of religions" (Kelly, 2001, p. 1). While some were hesitant to embrace the common ground, others saw it as the starting point for trialogue to take place. With that in mind, the purpose of this study was to reflect upon the TMM interfaith study abroad program to Israel as an engendering experience utilizing narrative as a central construct of the transformative learning process.

The Study

In the Summer of 2000, members of the Tulsa, Oklahoma community and students from four local Universities (Langston University, Oklahoma State University, Tulsa University, University of Oklahoma) took part in the Tulsa Metropolitan Ministry (TMM) sponsored study abroad program to Israel. The 45-member group (including the two researchers) was culturally diverse and ranged in age from 18 to 67 years. The group included members of the Muslim, Christian, and Jewish faith communities, and representation from African-American, Asian American,

Caucasian, and Native-American racial/ethnic groups. There were 20 students, 21 non-students, and two researchers

The members of the group participated in five mandatory pre-departure study sessions, which were designed to educate members about the spiritual traditions and religious beliefs of the three faiths as well as the political issues tied to these faith traditions. While in Israel, additional study sessions were conducted by spiritual leaders of the Islamic, Jewish, and Christian faiths.

The group was administered three likert scales in a pre-trip–post-trip format. William F. Fey's Acceptance of Others Scale, a 20-item likert type questionnaire designed to give some insight into one's willingness to accept others. The scale ranged from 1 to 5 with 1 being almost always true, 2 usually true, 3 true half of the time, 4 only occasionally true, and 5 being very rarely true. Items 2, 5, 16, 18, and 19 were reverse scored.

The Opinion Questionnaire was a 28-item likert type survey developed by faculty members at Indiana University-Purdue University at Indianapolis for Rotary International. The survey was developed to help assess and improve the youth study abroad exchange program sponsored by Rotary International. It

focused on values and attitudes of the participants. The likert scale ranged from 1 to 5 with 1 being strongly disagree, 2 disagree, 3 neutral or ambivalent, 4 agree, and 5 strongly agree (Wood, 1982).

In addition to the above two instruments, the researchers added 10 likert type questions to the opinion survey. The questions focused on multi-cultural issues and trip specific issues. The likert scale ranged from 1 to 5 with 1 being strongly disagree, 2 disagree, 3 neutral or ambivalent, 4 agree, and 5 strongly agree

The objective categories in the opinion questionnaires were 1) understanding and acceptance of foreign differences and similarities, 2) belief in the desirability of international peace, 3) openness to different ideas, and 4) maturation and enhanced self-awareness (Wood, 1982). In addition, the researchers developed opinion open-ended questions to provide reflective information regarding how respondents integrated new information and ideas into existing socio-cultural and historical assumptions of their faith traditions. It was through these questions that the narrative domain within the transformative learning process became significant to the study.

Findings

Opinion Questionnaire Results

The 28-item opinion questionnaire (See Appendix A) was assessed on the four objective categories established by Rotary International. Objective one, understanding and acceptance of foreign differences and similarities, was addressed by questions 2, 7, 13, 14, 15, 24, 26, 27, and 28. The students scored 2.97 in the pre-test and 2.88 in the post-test. The drop in their score was not as significant as the reason for the drop. The students expressed concern within the group dynamics and attributed the drop to tension within the faith traditions of the group. The non-students pre-test score was 3.138 and the post-test score was 3.173. The age and life experiences, as well as previous travel to foreign countries, were significant to the change in non-student scores.

Objective two, belief in the desirability of international peace, was addressed by questions 1, 4, 6, 7, 8, 9, 10, 11, 12, 16, 18, and 19. The students scored 2.88 in the pre-test and 2.87 in the post-test. They were virtually unchanged in this area. The non-students dropped from a 3.23 in the pre-test score to a 3.1325 in the post-test score. This drop was attributed to the desire for

international peace in Israel being overshadowed by the seeming hopelessness of the situation in Israel.

Objective three, openness to different ideas, was addressed in questions 2, 3, 5, 13, 14, 15, 17, 19, 21, 23, 25, 26, and 28. The students scored 3.02 on the pre-test and 2.91 on the post-test. This drop in score seemed to be directly proportional to the amount of travel the students experienced prior to this study aboard trip. Those who had not traveled much viewed themselves as being very open minded on the pre-test; however, their post-test results indicated that the reality of travel abroad to a war torn country tainted the lenses of their rose colored glasses. While their naiveté was refreshing during the trip, they lost some of their innocence as a result of the conditions and experiences they encountered during the trip. The non-students scored 3.016 on the pre-test and 3.07 on the post-test. While this change is not statistically significant, it is culturally significant. The non-students were generally older, well traveled, and anchored in their faith traditions. It is not surprising that they remained open to different ideas throughout the trip. What was surprising was that that openness was extended more to the people encountered outside of the group that to the people

within the group. At times, both students and non-students seemed unwilling to compromise on itinerary issues of the trip.

Objective four, maturation and enhanced self-awareness, was addressed by questions 1, 3, 24, 26, 27, and 28. The students scored 3.16 on the pre-test and 3.25 on the post-test. This increase is not surprising. Any time one encountered new experiences and chooses to engage in those experiences, maturation and self-awareness are often the by-products of those experiences. The students who immersed themselves into the local culture during group down time seemed to be most affected by objective four. The non-students were virtually unchanged in this area. Their pre-test score was 3.47 and their post-test score was 3.4733. The age, travel experiences, and life experiences of the non-students attributed to the consistency in this area.

Fey's Acceptance of Others Questionnaire

The Fey questionnaire has three scoring ranges. Low scores are those that range from 0 to 65. Several group participants scored in this range, which meant they score similar to people who are intolerant of others. Medium scores ranged from 66 to 84 and that is where most of the participants fell. Scoring in this range meant that the individual is usually accepting of others, but may temper

that acceptance with caution. High scores ranged from 85 to 100 and only three members of the group scored within this range. Overall the post acceptance scores were lower than the pre-trip acceptance scores. The pre-trip scores of acceptance of others for the non-students group was 71.29, while their post score was 72.61. This slight increase was not statistically significant. The students' pre-trip score was 66.94 and their post-trip score was 64.08. Overall, the group accepted others, but was cautious in that acceptance.

Open-ended Question Results

This study found that interfaith trialogue is an effective means of bringing about religious understanding. It found that narratives could foster transformative learning in the affective, cognitive, spiritual, and psychosocial domains. How one learns about other faiths is dependent upon the context of the learning environment. That environment is often blurred by the symbolic nature of religious traditions. In any kind of trialogue that involves faith traditions, one finds one's own faith strengthened by participating in the narrative process. No matter how much information was given, the participants wanted to know and to experience more. The students immersed themselves into the

community life in Israel more than the non-students, causing them to reflect on the privileged nature of most Americans.

The power of narratives in transformational learning was further validated by the willingness of the Jewish and Palestinian Christian co-tour guides and the Muslim bus driver to share personal insights and answer direct questions from the group. Significant to this finding was the willingness of the Palestinian Christian tour guide and the Muslim bus driver to stay up into the wee hours of the night with the students, who learned as much from the "fireside chats" as from the group information. In addition, the students' willingness to venture out at night and talk to the locals, immerse themselves into the night life of the area, and seek out opportunities for contact outside of the group activities demonstrated their desire to really learn what made Israel tick from the standpoint of its' citizens. This did not seem to be the case for non-students from the standpoint that most non-students did not venture out on their own.

The narrative dimension of the trip was the most insightful because each person's faith tradition was challenged during the trip. The dialogue with others and the trialogue among the group members was not a linear process, but rather an incremental

process of transformative learning (Mezirow, 2000). This collaborative learning experience (Lee, 2000) within the context of religious symbols fostered the adult development and spiritual dimension (Tisdell, 1999) of the trip. "The full impact of a foreign study experience cannot be appreciated until the participant has returned and continued in education, pursued a vocation, and in other ways integrated the experience into life" (Wood, 1982). While this was true in Wood's 1982 study, it remains viable today. The participants of the study abroad program to Israel are still in the process of becoming in their spiritual and personal development.

APPENDIX A-1

Question Number	OPINION QUESTIONNAIRE	Pre-Trip Average NS - S	Post-Trip Average NS - S
1	I would recommend to any relatives of high school age that they spend one of their high school years as an exchange student.	4.22 - 2.8	4.00 - 2.75
2	Competency in a foreign language is not important in understanding people of other nations.	2.22 - 2.33	2.17 - 2.42
3	Experiencing an extended contact with people in a foreign country makes a person better able to deal constructively with international problems involving other countries.	4.22 - 4.08	4.28 - 4.42
4	I believe that one should support his country even when it is wrong.	2.04 - 2.00	2.28 - 1.83
5	There is hardly anything in the United States that I would want to be different.	1.73 - 2.58	1.89 - 2.08
6	The United States should try to be on friendly terms with other countries that are unfriendly to us.	3.87 - 3.17	3.94 - 3.25
7	I believe that the United States should send food and materials even to unfriendly nations if they need it.	4.30 - 3.25	4.17 - 3.33
8	International good will is essential to the welfare of the United States.	4.65 - 3.92	4.50 - 4.00
9	In my opinion all sensible people believe in trying to be friendly with other countries.	3.96 - 3.25	3.89 - 3.33
10	When other nations are not acting with good will, it is foolish to try to achieve peaceful solutions to problems with them.	2.13 - 2.75	2.00 - 2.50
11	International friendliness can be mistaken for weakness and, therefore, should be used selectively.	2.35 - 2.67	1.94 - 2.08
12	If it weren't for the Soviet Union, the world would be headed for peace and prosperity now.	1.59 - 1.83	1.78 - 1.83
13	Foreign immigration into the United States is a problem because too many of them do not adequately understand American ways and beliefs.	1.78 - 2.67	2.17 - 2.17
14	Our country is probably no better than many others.	3.09 - 2.83	2.94 -2.67
15	Our responsibility to people of other cultures should be as great as our responsibility to people of our own culture.	3.87 - 3.58	3.72 - 2.58
16	Our country should not participate in any international organization that required that we give up any of our national rights or freedom of action.	3.13 - 3.33	3.03 - 3.92
17	It would be all right if all races intermarried until there was only one race in the world.	3.04 - 3.50	3.17 - 3.33
18	We should teach our children to uphold the welfare of all people everywhere even though it may be against the best interests of our own country.	3.83 - 3.25	3.50 - 3.50
19	No duties are more important than duties to one's own country.	2.70 - 2.33	2.56 -2.17
20	The United States should support the establishment of a world government that can solve international disputes by force.	2.09 - 2.25	2.33 - 2.33
21	I can accept the leadership of other countries in many important fields.	4.27 - 3.33	4.11 - 3.25

APPENDIX A - 2

Question Number	OPINION QUESTIONNAIRE	Pre-Trip Average NS - S	Post-Trip Average NS - S
22	A high tariff is necessary if it protects American jobs even though industries in other countries might be hurt.	2.26 - 3.00	2.44 - 3.17
23	One should know and travel the United States thoroughly before becoming too involved with other countries.	2.39 - 2.42	2.53 - 2.83
24	Exchange programs are a great experience but are not really important to one's basic education.	2.35 - 2.67	2.39 - 2.58
25	The representative form of government may have weaknesses, but something similar to it is probably the best form of government for any nation.	3.74 - 3.50	4.00 - 3.50
26	International experiences would better be left until after the basic high school education was completed so as not to interfere with a sound preparation for college.	2.26 - 2.83	2.39 - 2.67
27	There should be many foreign exchange students in all United States high schools.	3.86 - 3.25	3.78 - 3.33
28	National parks, and other tourist attractions, should modify their services so that their use by foreigners, who do not speak English, will be greatly increased.	3.91 - 3.33	4.00 - 3.75

Question Number	ADDITIONAL QUESTIONS FORMULATED BY RESEARCHER	Pre-Trip Average NS - S	Post-Trip Average NS - S
29	I am apprehensive about the health problems I may encounter while traveling abroad.	2.41 - 2.33	2.39 - 1.67
30	I am open minded about persons of other faiths.	4.59 - 4.25	4.39 - 4.42
31	I am open minded about persons of another race.	4.50 - 4.58	4.39 - 4.50
32	I am open minded about cultural differences.	4.45 - 4.58	4.33 - 4.58
33	Travel abroad can directly influence me in being a better American citizen.	4.43 - 3.92	4.44 - 4.33
34	I believe the pre sessions have helped me to understand the issues surrounding Israel.	4.18 - 4.42	4.11 - 4.17
35	The pre sessions have reduced my prejudice toward those of another faith.	3.16 - 3.17	2.72 - 3.08
36	The pre sessions have increased my prejudice toward those of another faith.	2.00 - 1.92	1.72 - 1.92
37	The pre sessions were beneficial for me while in Israel. (Post question only.)		3.72 - 3.92
38	The pre sessions were not beneficial for me while in Israel. (Post question only.)		1.50 - 2.17

APPENDIX B

Question Number	FEY'S ACCEPTANCE OF OTHERS SCALE	Pre-Trip Average NS - S	Post-Trip Average NS - S
1	People are too easily led.	2.86 - 2.42	3.22 – 2.58
2	I like people I get to know.	4.50 - 4.33	4.22 – 4.42
3	People these days have pretty low moral standards.	3.50 - 2.58	3.72 – 2.50
4	Most people are pretty smug about themselves, never really facing their bad points.	3.41 - 2.83	3.39 – 3.25
5	I can be comfortable with nearly all kinds of people.	4.59 – 4.25	4.28 – 4.50
6	All people can talk about these days, it seems, is movies, TV, and foolishness like that.	3.73 - 3.42	3.83 – 3.58
7	People get ahead by using "pull," and not because of what they know.	1.14 - 3.25	3.72 – 3.00
8	Once you start doing favors for people, they'll just walk all over you.	4.14 - 3.92	4.11 – 3.75
9	People are too self-centered.	3.68 - 3.17	3.61 – 3.33
10	People are always dissatisfied and hunting for something new.	3.45 - 3.42	3.39 – 2.83
11	With many people you don't know how you stand.	3.63 - 3.25	3.72 – 3.33
12	You've probably got to hurt someone if you're going to make something out of yourself.	4.50 - 4.58	4.78 – 4.50
13	People really need a strong, smart leader.	2.14 - 2.33	2.22 – 1.75
14	I enjoy myself most when I am alone, away from people.	3.10 - 3.50	2.89 - 3.08
15	I wish people would be more honest with me.	3.72 - 2.92	3.44 - 1.75
16	I enjoy going with a crowd.	3.90 - 3.18	2.90 - 3.18
17	In my experience, people are pretty stubborn and unreasonable.	4.14 - 3.25	4.17 - 3.58
18	I can enjoy being with people whose values are very different from mine.	3.91 - 3.67	3.56 - 2.92
19	Everybody tries to be nice.	3.86 - 3.42	3.83 - 3.33
20	The average person is not very well satisfied with himself.	3.50 - 3.25	3.61 - 2.92
Total		71.39 – 66.94	72.61 – 64.08

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